





Volume presents a neat and respectable appearance, and the type is good. It is, of course, not faultless in respect to paper and printing; but it may be read with pleasure by any one, and is substantially good of its kind. The subject for this first volume has certainly not been chosen for popularity. Its purpose is to communicate information, which, at the present time, is highly important that the people should possess, and thus to aid a movement most interesting to the cause of humanity. There is a characteristic preface, and we should quote it if we had any space at command. At present, the volumes are to be expected monthly. We hope the number of the subscribers will rapidly increase, and that every encouragement will be met with in the sale. Let it only be considered that a treasure these volumes must be to the reading poor man, to whom the costly luxuries of literature are inaccessible; and every liberal-minded man will be glad to purchase them, while intending to keep them himself, or to give them where he thinks they are more wanted.—*London Inquirer.*

**Why did the Ministers of the town of Leeds absent themselves from the Anti-Slavery Meeting on Thursday Evening last?**

This little tract, which has been freely circulated in Leeds and its neighborhood, relates to the meeting at the Music Hall, a week before the town meeting, of which we give a short record in another column. Mr. Wicks, one of the ministers of the town, was absent from the meeting, and this universal absence of so large a class from a meeting which excited so much public attention, especially among the benevolent and religious part of the community, naturally excited curiosity and provoked inquiry. The writer of the present tract, after strongly picturing the evil which was done, and showing what causes might possibly occur to the mind could not account for the absence of Christian ministers, save forth the true cause—that these ministers feared lest the interests of religious denominations should be injured by the statements of fact made by the advocates of the slave. They could not bear to see the guilt of American churches, and ministers exposed. They feel themselves to be connected with these churches and ministers. They are angry at the alleged heresy of Garrison and H. C. Wright on some points. They are displeased with Douglass and the Anti-Slavery League, for not being as exclusive as themselves. These, and such like causes, kept away from the anti-slavery meeting the religious ministers of Leeds. The writer of the pamphlet forcibly exposes their fault in yielding to such motives, shows them the consequences, and strongly appeals to them to do right. It is a striking production, and must have produced a great effect on the public, if not on the ministers.—*Ibid.*

#### DOWN WITH THE UNION!

Alluding to the recent decision of the Supreme Court of the United States, in the case of Van Zandt v. Ohio, the Anti-Slavery Bugle pertinently asks—

What is to be done with this decision?—Will the Supreme Court of Liberty party—Judges Goodell and Spenser on the bench—review and reverse it? It probably will; but unfortunately for John Van Zandt, that Court is not the appointed expounder of the Constitution and laws of the United States, and its decision will have but little effect to prevent the seizure and sale of his property to satisfy the claim of the law of '33. This decision is a most unrighteous one, but we must remember that the Constitution under which it was made is a most unrighteous Constitution, and all of the Liberty party's white-washing will only make it a white sepulchre, full of dead men's bones and all unclean.

Who is in favor of John Van Zandt \$500 for helping a fugitive slave in his flight Canada? Who desires to have every one who does the same act fined in the same amount? Who goes for the law of '33 and the Constitution of '79? Let all such step up to the ballot-box on next election day, and signify the same by depositing their implied promise to stand by the Constitution of the United States, and the Decisions of the Supreme Court; while those who are opposed to having any fellowship with those works of darkness, would do well, like honest men, to refuse to enter into political union with the oppressors of their race. Is it not enough to make one'sself a tool to the support of the Union, and the Decisions of the Supreme Court; while those who are opposed to having any fellowship with those works of darkness, would do well, like honest men, to refuse to enter into political union with the oppressors of their race. Is it not enough to make one'sself a tool to the support of the Union, and the Decisions of the Supreme Court; while those who are opposed to having any fellowship with those works of darkness, would do well, like honest men, to refuse to enter into political union with the oppressors of their race.

The question of the constitutionality of the law of '33 has been decided—the fiat of the Judges of the Supreme Court of the United States has gone forth, and submission is demanded of the people, because they have agreed that what the Supreme Court says is law shall be law, that what it declares is Constitutional shall be Constitutional. Let those who have manhood and independence of spirit, and a government better far to be stigmatized as disorganizers, better far to be denounced as Jacobins, than to remain in political fellowship with men—thieves—in civil union with slaveholders.

From the Concord Independent Democrat.

#### OUR NATURAL ALLIES.

To those professed anti-slavery Democrats, who have been enticed into the support of men whose every act through life has been hostile to freedom, it must be abundantly gratifying to read the exultations of their 'Allies' at the South, in view of the recent election in this State. For the satisfaction of all such, we present the following extract from the 'Fredericksburg (Virginia) Recorder.' We ask every Christian, who claims the credit of helping to bring the 'Natural Allies of the South' into power, to read this, and then, if he can, thank God for the victory. After giving the result of the election here, the editor proceeds thus:

'The Whigs of the South ought to rejoice with us. Could they have read as we have done, the last twelve months, the organs of the 'Allied Army' in New-Hampshire, they would rejoice. Abuse of the South and ITS INSTITUTIONS, has been the burden of their song, while the Democratic press has fought manfully for the rights and guarantees of the Constitution. The Democrats of the North ARE OUR NATURAL ALLIES, however sincerely the Whig press may gloat over some individual defeat. In a party, THEY MAY BE TRUSTED—but not—oh, WHERE ARE NORTHERN WHIGS?'

We have opposed slavery, because it is a flagrant violation of God's law, and we oppose it, Democrats, as men, as Christians, we oppose it. And, God helping us, we will oppose it, whether in success or defeat. For the same reason that we oppose slavery, we abhor the present war. And no bandwagons of office or power shall make us love it, or give our humble voice for its continuance. Be it so, that we have lost the election by our opposition to a war waged to extend and perpetuate the blackest wrong that ever cursed the earth. Be it, that by being false to the cause of human rights and the best interests of our country, we might have carried the election, and saved a few offices for ourselves and friends. We thank God we were neither cunning enough nor base enough to purchase such a victory at such a price. Where then a disunited defeat were such a triumph. The only triumph worth having is the triumph of truth and right.—*Independent (N. H.) Democrat.*

Mr. Thomas O. Larkin, American Consul at Monterey, has been taken prisoner by the Californians; and it is thought they will carry him off to Sonora. This will be bad for the squadron, as he has contracted to supply a large amount of provisions and stores for them. He was taken at St. Juan, on his way to Monterey.

## GREAT BATTLE BETWEEN SANTA ANNA AND GEN. TAYLOR'S FORCES.

REPUBLICAN LIBERATING ARMY.

**General-in-Chief—Excellent air:** During this moment of leisure, it now being 7 in the morning, I have to inform your excellency, in order that you may communicate the same to the Sr. Vice President of the Republic, that the army under my command, after a painful and long march over the desert between the Central and this place, has had encounter, in a battle that lasted two days, the United States Army, under Gen. Taylor, composed of 8 or 9000 men, with 26 pieces of artillery.

Both armies have fought a bloody and desperate fight. This morning the action commenced at six o'clock, and continued until sunset. The field of battle is covered with the dead. Blood has flowed in torrents. Two stands, which I have the honor to send to your Excellency, were taken by us, together with three pieces of artillery, of the calibre of 6 and 4 pounds, and their horses. Although the battle was not decisive, I can assure your Excellency that the field, however sharply disputed, finally remained in our possession, as is manifested by the trophies I have mentioned. Upwards of 2000 of our army's dead lie strewn upon the field of battle, and we have taken some prisoners, the exact number of whom has not been made known to me.

On our own part, I regret to say, that with generals, officers and troops, we have lost in killed and wounded about 1000—readily accounted for by the obstinate encounter we had—lasting through two successive days. During one of the charges to-day, my horse was killed by a grape shot. The strong position of the enemy was all that saved him from a complete rout.

A few hours before I reached this point, the enemy, having notice of our advance, retired from his position at Agua Nueva, where he was first posted, and fell back to his defence, which was the field of battle, and the Pass of Thermopylae. But he must have been taught by the experience of these two days, that neither the rugged steep of the mountain, nor his fortified position, nor any other of his advantages, could restrain the Mexican soldier from battling in defence of his country and her rights.

Our soldiers are indeed worthy of all commendation, and I glory in the consciousness of being at the head of an army of heroes, who not only know how to fight bravely, but to suffer patiently both hunger and thirst for forty-eight hours, a sacrifice required of them by the nation, and of which I have myself been a witness.

The only painful reflection I have at this moment is, that not a biscuit nor a particle of rice can be had here for our sick and wounded. We have subsisted, for many days, on meat alone. This is verified by the complaints I have heretofore made of the neglect this army has suffered from, having to depend for supplies on its own resources during the last two months. I will now add, that it is not possible to carry on the campaign successfully, unless the army is provided with all the supplies required in war.

I therefore think of moving back my camp, early to-morrow morning, to Agua Nueva, three leagues distant, to provide myself with some necessities that must have arrived at the hacienda of Encarnacion; and if I succeed in obtaining those necessities, and relieve myself of the incumbrance of the wounded, I will return to the charge—in spite of my own wound, which has re-opened in consequence of being continually on horseback twelve hours of each day.

In the detailed account of this obstinate combat, which I shall soon present, due notice will be given of the generous chiefs, officers, and soldiers, who have bravely fought and poured out their blood in defence of the country. I have not been willing to detain this report for such details, supposing the Supreme Government would wish to have the earliest account of these successes. To-morrow, or the day after, I will cause to be transmitted to your Excellency, the said detailed account, together with a notice of subsequent occurrences.

Accept, I pray your Excellency, with this explanation, the consideration of my particular esteem, God and Liberty.

ANTONIO LOPEZ DE SANTA ANNA.

His Excellency the Minister of War.

Field of Angostura, near Buena Vista, Feb. 23, 1847.

Gen. Juan Morales, Governor of Vera Cruz, on the 5th ult. addressed the following to the soldiers under his command:

COMPATRIOTS: Having seen the enemy's squadron, so long expected, enter this port, in conjunction with the vessels containing the mercenary troops destined to operate against this heroic city—it is the moment to perform the obligations contracted for our country—with valor, and boldly sustain her sacred rights.

Comrades—My heart beats with inexpressible satisfaction, at the devoted animates us to measure our arms with the daring invaders. They present themselves this moment in stronger force, yet you well know the forces were never superior in discipline nor valor. Possessing both advantages, you see the struggle in view for our hearts, in defence of your interests and your families, in fact, you have been bravely fighting for your dear country, united to that justice which insists us. These will be sufficient incentives to inflame your courage, and convert you into heroes.

Braves and suffering veterans! Worthy soldiers of the National Guard! The hour of combat is near! The capital of your State is the point of our ambition! I trust our enemies will find their graves in the ports of the sum of which they pretend to possess, and before we all succumb, we will cause to descend to posterity a lesson of virtue and honor.

These are the vows of your compatriot and friend,

JUAN MORALES.

Vera Cruz, March 5th, 1847.

From the New-Orleans Delta, March 24.

BATTLE OF BUENA VISTA.

The list of killed and wounded on the American side at the bloody fight of Buena Vista, is a mournful proof of the ferocity and violence which characterized this severe conflict, and a sad testimonial of the chivalry and fearlessness of our American soldiers.

Si in so small an army, exhibits a proportion and result unparalleled in the history of war. Estimating Gen. Taylor's force at 5000 rank and file, and allowing one commissioned officer to twenty men, the startling conclusion is arrived at, that our loss in this sanguinary engagement, of commissioned officers, amounted to one fourth of the whole number of the field. If the loss of the rank and file were in like proportion to that of officers, it would exceed 1200. The army of Gen. Taylor may be considered as reduced at least one-third by casualties, and by details to take care of the wounded.

Shells and Howitzers.—We have sent to Vera Cruz, says the Times, FORTY Howitzers, which can discharge forty shells a minute. It will rain shells of the most destructive character in the city and in the castle, which no place can resist. There is a shell 600 yards south of the city, which is ten feet higher than the walls, and which if occupied by the Howitzers, will command the whole place. The troops in the castle will be compelled to seek shelter in the bomb-proof chambers.

Long Range.—The shot from Vera Cruz which killed Capt. Alburtis had travelled two and a half miles before it reached him, passing over a whole lot of the city. Capt. Alburtis was sitting at the foot of a tree, when it took him completely from his shoulders, and passing on broke a drummer's arm, and took off a private's leg! This Alburtis was the brother of the Virginia Volunteer Captain, who advertised that he would be shot if he did not assemble according to his orders.

The Mississippi regiment left Matamoros on 14th ultimo, en route for Monterey. The Flag says they originally numbered 550 men, but that 135 are dead, and 65 discharged. They at present have 50 on the sick list.

The N. O. Delta gives a list of 73 killed and 90 wounded in the two Kentucky regiments engaged at Buena Vista—total, 163. Lieut. Crittenden reports the American loss at 750—of whom 300 were killed and 450 wounded, who were doing well when he left the field. Of them are entered on the list as 'mortally wounded.'

The Picayune of the 26th gave a corrected list of the losses and wounded at Buena Vista, as follows:—Killed, 68, of whom 28 were killed, and 40 wounded.

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BOSTON, APRIL 9, 1847.

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It professes to show the cause of the divisions in the anti-slavery ranks, and to give an accurate description of the views of the two classes of abolitionists; but, whether from ignorance or design, it deals in caricature and misrepresentation, and is therefore calculated to enlighten no one, but may do some harm.

In the first place, the attempt to classify the old organized abolitionists as non-resistance is highly disingenuous. What would be thought of our fairer, if, because James G. Birney is a Presbyterian, we should designate the Liberty party as a Presbyterian party? With the question of non-resistance, abolitionists as such have no more to do, than they have with Presbyterianism. We aver, for the hundredth time, that the American Anti-Slavery Society has never entertained that question, nor taken any action upon it, any more than the American Bible or Tract Society; nor has any of its auxiliaries; nor has the organ of that Society, the *Standard*, meddled with it. Why, then, this fresh repetition of an old and stale falsehood? Why, but to gratify a malicious spirit? We tell the editor of the *Western Citizen*, that his classification is an untruthful one, and that he is grossly deceiving his readers. 'Garrisonianism' is one thing, taking cognizance in its official action of nothing but the question of slavery. 'Garrison non-resistance' is another thing, not hostile to the former of course, but having reference solely to the treatment of enemies. To say, that because we hold to the doctrine of non-resistance, (would God that all mankind did, and carried it into practice!) therefore it is just to charge all those who are associated with us for the overthrow of slavery with being non-resistance, is as absurd as it is in violation of the truth. The *Liberator* is not, and never has been, the organ of any society whatever.

We represent nobody but ourselves. We are connected by membership with the Anti-Slavery Society, and with the Non-Resistance Society; but we have never sought to violate, nor encouraged the violation, of the bond which unites us with either of these Societies. We challenge any man to say when and where we have endeavored to get our non-resistance views endorsed by any anti-slavery convention or society. It cannot be done. We have been faithful and true to our anti-slavery pledge, and have not allowed the 'extraneous' question of non-resistance to be mingled with our anti-slavery action. There never has been a Society in the world, that has more steadily and consistently pursued its one great object, or more carefully avoided the blending of other questions with it, than the American Anti-Slavery Society. Its Constitution and its test of membership have remained the same from the beginning. Whoever believes that slaveholding is under all circumstances a sin against God, and ought to be immediately abolished, can at any time become a member of it; and the same thing is true of all its auxiliaries. Yet, from the representation of the editor of the *Citizen*, a person ignorant of these facts (which he is not) would naturally conclude, that the American A. S. Society is a Non-Resistance Society, and that none but non-resistance are allowed to become members of it!—While, on the other hand, another Liberty party writer (WILLIAM GOODALL) is rebuking that Society for the laxity of its test, and representing it as welcoming to its embrace, pro-slavery partisans and reactionaries to any extent! Both of these accusers bearing false witness against it.

But of what avail will be this refutation of ours, so far as the people of Michigan are concerned? We doubt whether the editor of the *Citizen* will have the fairness to lay it before his readers, in our own words. Yet we have copied his defamatory article into our columns, without mutilation or abridgment. We shall be agreeably disappointed, if he admits this rejoinder into his paper. If he is an honest man, he will do so.

His account of the division in the anti-slavery ranks is equally at variance with the truth. He speaks of certain laborers in the cause, who 'took the glory to themselves, when God should have been glorified'; but who those impious persons were, he does not specify. It is much easier to deal in cant of this kind, to stab by insinuation, than to substantiate false accusations by an array of evidence. 'Garrison was the god of the anti-slavery host.' This sentence reveals the cloven foot. Our crime was, in so having won the love and confidence of the 'host' allied to us, (not a very numerous one,) by our fidelity to principle, and undeviating regard for the cause, that green-eyed jealousy and priestly cunning, essayed in vain to effect our banishment, by protesting against 'man-worship,' and representing that the cause ought to be entrusted to the care of better hands, those of bigots and sectarians! Division followed as the consequence. Let us see. This division took place at the anniversary in May, 1840. Up to that time, (and let this fact never be forgotten,) the management of the American Anti-Slavery Society had been committed to the men who subsequently lifted their heels against it,—the Tappans, Birney, Leavitt, Wright, Stanton, &c. For its executive action, they were responsible. Why then did they secede? Certainly, not for any thing that the Society had done, for it had been entirely under their control. What private griefs they had, we will not stop to inquire; but let no false issue be made—let us keep to the record. The President of the Society, *pro tem*,—FRANCIS JACKSON of Boston,—nominated ABEL KELLEY as a member of one of the committees. To meet a simple and inoffensive case like this, the Orthodox clergy, with their tools, came up from various parts of the land, in formidable array; and this was used by them a test question. They were outvoted, and instantly seceded in great wrath, and formed a hostile organization. Yes, the American and Foreign Anti-Slavery Society was organized for the sole reason, (at least no other issue was made,) that *Abel Kelley was placed upon a committee*—the whose character was spotless, a member of the Society of Friends, one of the most self-denying and efficient friends of the slave whom God has raised up in all Christendom! She was a woman—that constituted her crime, and made her election just cause for seeking the utter overthrow of the American Anti-Slavery Society!

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But of what avail will be this refutation of ours, so far as the people of Michigan are concerned? We doubt whether the editor of the *Citizen* will have the fairness to lay it before his readers, in our own words. Yet we have copied his defamatory article into our columns, without mutilation or abridgment. We shall be agreeably disappointed, if he admits this rejoinder into his paper. If he is an honest man, he will do so.

His account of the division in the anti-slavery ranks is equally at variance with the truth. He speaks of certain laborers in the cause, who 'took the glory to themselves, when God should have been glorified'; but who those impious persons were, he does not specify. It is much easier to deal in cant of this kind, to stab by insinuation, than to substantiate false accusations by an array of evidence. 'Garrison was the god of the anti-slavery host.' This sentence reveals the cloven foot. Our crime was, in so having won the love and confidence of the 'host' allied to us, (not a very numerous one,) by our fidelity to principle, and undeviating regard for the cause, that green-eyed jealousy and priestly cunning, essayed in vain to effect our banishment, by protesting against 'man-worship,' and representing that the cause ought to be entrusted to the care of better hands, those of bigots and sectarians! Division followed as the consequence. Let us see. This division took place at the anniversary in May, 1840. Up to that time, (and let this fact never be forgotten,) the management of the American Anti-Slavery Society had been committed to the men who subsequently lifted their heels against it,—the Tappans, Birney, Leavitt, Wright, Stanton, &c. For its executive action, they were responsible. Why then did they secede? Certainly, not for any thing that the Society had done, for it had been entirely under their control. What private griefs they had, we will not stop to inquire; but let no false issue be made—let us keep to the record. The President of the Society, *pro tem*,—FRANCIS JACKSON of Boston,—nominated ABEL KELLEY as a member of one of the committees. To meet a simple and inoffensive case like this, the Orthodox clergy, with their tools, came up from various parts of the land, in formidable array; and this was used by them a test question. They were outvoted, and instantly seceded in great wrath, and formed a hostile organization. Yes, the American and Foreign Anti-Slavery Society was organized for the sole reason, (at least no other issue was made,) that *Abel Kelley was placed upon a committee*—the whose character was spotless, a member of the Society of Friends, one of the most self-denying and efficient friends of the slave whom God has raised up in all Christendom! She was a woman—that constituted her crime, and made her election just cause for seeking the utter overthrow of the American Anti-Slavery Society!

Will the editor of the *Citizen* lay this statement, (which no man can invalidate,) before his readers, that they may understand, that if a dislike of 'man-worship' had any thing to do with 'the division of the anti-slavery host,' priestly contempt for women had quite as much?

He compliments the seceders as having taken 'the consistent, straight-forward course of enlightened reformers,' (1) and says of those who continued to adhere to the old Parent Society, 'that they fell into an extreme ultra, fanatical position,' and exhibited 'an erratic, self-willed and ungovernable manifestation of the reformatory spirit; the devil attempting to guide and urge on to destruction the reform which he could not check.' Now, it is not difficult to make representations of this kind; and as they are put forth, unassisted by a particle of evidence, we shall here simply declare them to be wholly devoid of truth,—leaving the editor of the *Citizen* to choose his own time when he will measure weapons with us in the form of documentary evidence. We call for chapter and verse. The records of the American

## VOLUME XVII.—NO. XV.

BOSTON, APRIL 9, 1847.

### SPIRIT OF LIBERTY PARTY.

The article we have copied, on our first page, from the *Western Citizen*, exhibits the spirit which generally pervades the Liberty party towards those who stand on the old anti-slavery platform, and adhere to the American Anti-Slavery Society.

It professes to show the cause of the divisions in the anti-slavery ranks, and to give an accurate description of the views of the two classes of abolitionists; but, whether from ignorance or design, it deals in caricature and misrepresentation, and is therefore calculated to enlighten no one, but may do some harm.

In the first place, the attempt to classify the old organized abolitionists as non-resistance is highly disingenuous. What would be thought of our fairer, if, because James G. Birney is a Presbyterian, we should designate the Liberty party as a Presbyterian party? With the question of non-resistance, abolitionists as such have no more to do, than they have with Presbyterianism. We aver, for the hundredth time, that the American Anti-Slavery Society has never entertained that question, nor taken any action upon it, any more than the American Bible or Tract Society; nor has any of its auxiliaries; nor has the organ of that Society, the *Standard*, meddled with it. Why, then, this fresh repetition of an old and stale falsehood? Why, but to gratify a malicious spirit? We tell the editor of the *Western Citizen*, that his classification is an untruthful one, and that he is grossly deceiving his readers. 'Garrisonianism' is one thing, taking cognizance in its official action of nothing but the question of slavery. 'Garrison non-resistance' is another thing, not hostile to the former of course, but having reference solely to the treatment of enemies. To say, that because we hold to the doctrine of non-resistance, (would God that all mankind did, and carried it into practice!) therefore it is just to charge all those who are associated with us for the overthrow of slavery with being non



WHOLE NUMBER DCCCLXVIII.

## DISUNION.

Our correspondent 'SOUTH SHORE' seems to be 'all along shore,' in regard to his anti-slavery views. He cannot go with the Disunionists, excepting 'in spirit'—nor with the Liberty party—nor with any other party, as we can discover. To stand alone, is sometimes to occupy a sublime position; and sometimes it is indicative of an irresolute or impracticable state of mind. The question of Disunion is regarded by our correspondent 'as one purely of expediency.' If we could so regard it, we should feel very little interest in it. But it is, in our view, a question involving all that is sacred in principle, every thing relating to the supremacy of God, the most solemn responsibilities, great and exalted duties. How can freedom consistently swear to strike hands with human kidnappers? How can Christians take the oath of allegiance to a government, which binds them to sanction and uphold the impious and atheistical system of slavery? The position of the anti-slavery Disunionists is so clearly defined, that we do not see how any intelligent man can misunderstand it. They believe that the Union now existing between the North and the South is inherently immoral and tyrannical, and the great instrument by which the slaves are kept in their chains, beyond the hope of deliverance. They are that no real liberty exists in any part of it, for any of the American people, and that it is daily growing more and more intolerable. Like upright and consistent men, they call for its immediate dissolution, and divorce themselves from the government. Now, to brand them as 'no government' men, for taking this step, is to deal in calumny, and to be guilty of great folly. It cannot be denied that they argue logically from their premises to their conclusions; nor can it be denied that they exhibit great reverence for conscience—for their position is one of trial and self-sacrifice. In withdrawing from active participation in the government, because it is, in their judgment, essentially wicked, do they not necessarily declare themselves to be actuated by the fear of God, and in favor of a righteous government? Who are 'no government' men, but they who sneer at conscience, distrust the protecting power of God, cling to an evil government as an anchor, and stand fast in the hour of retributive judgment, and attempt to serve the Lord and Baal at the same time?

'SOUTH SHORE' is 'opposed to a great moral reform being in any way identified with a leading political movement.' But does he object to the reform itself? If the natural effect of its success will be to modify and control the political action of the country, will he say it ought therefore to be abandoned? There should be no disagreement between what is called moral and what is called political action. Our politics should be as pure and holy as our religion, and our religion inseparable from our politics. Every thing that we do should be right—in harmony with the laws of nature and of God, as far as we can understand them. We go for a union of Church and State, in righteousness. The moral standard of both should be alike—without variances or shadow of turning, as distinct from each other, for in essence they are the same. But it is all-important, to harmonious action, that our ideas of government and politics should be based on the eternal things of things. The popular idea of government, in this country, we hold to be essentially atheistical; and politics, as commonly understood, is nothing higher or better than that 'might makes right,' and that 'to the victors belong the spoils.' In such a government, we do not believe; for such politics, we have washed our hands. We are for the government of God, which is stable, pure, impartial, protective; we are for the politics of the kingdom of his dear Son, in which there are none to molest or make afraid, and all are one.

## DISUNION—LIBERTY PARTY.

MR. GARRISON. A correspondent in your paper of March 26, over the signature of 'DISUNION,' endeavors to answer several objections set forth to petitioning the Legislature for a political separation of this State from the other States in the Union. Now, I regard this question as one purely of expediency. If there are those, (and I do not doubt there are,) who believe that the cause of freedom is to be advanced in this way, I shall honor them for their fidelity to the cause; although I cannot see that duty, at present, leads me to join in this movement. I will not say, even, that I am opposed to a dissolution of the Union; but I am opposed to a great moral reform being in any way identified with a leading political movement. I object to Liberty party, for some of the same reasons. In the first place, Liberty party draws among its votaries, most of the disaffected of the other two parties; and hence, you know nothing of its moral power by the number of votes which is cast. In the second place, Liberty party spends its almost entire strength in rallying for numbers, just on the eve of an election.

Now, it does appear to me, that the force of these objections lies with equal weight against those who have enlisted in this crusade for a political separation of the States. It has already been stated, that all parties have signed the petition for a dissolution. This fact no one can deny, who has taken any pains to ascertain it. It is to be supposed that very many of this class, belonging to the several political parties, have any sympathy in the least in any moral movement for the abolition of slavery? I think not. They have signed these petitions, probably, from various motives. It is not, then, a fact, that so many have petitioned the Legislature for a separation, because the alliance with slaveholders is wrong, any more than ten thousand Liberty party votes in this State show that there is that number who care any more about the slaves, than they do about so many outrageous outrages.

The same may be said, that this movement tends to draw the attention of those who have been laboring, heretofore, to rectify public sentiment, to the evidences which may be adduced in favor of a dissolution of the Union; thus leaving, as I think, the high moral ground formerly occupied, and making themselves justly obnoxious to the charge of political abolitionists.

But another objection to this movement, in my mind, is, its inability to promote any good. I think it must be apparent, that long before the people of Massachusetts would be brought to consent to a dissolution of the Union, they would be virtually separated, so far as slavery may be said to bind them. Long before they would consent to a separation, not a slave could be taken on our soil. I care not what your laws are, or who it is that administers them, if public sentiment is right. Long before the statute law in England was abolished, making it death to steal forty shillings, no court could be found to convict an individual for this offence. Let Massachusetts be the only abolitionized, and slavery will cease to be, in this country at least.

The spirit, as I understand it, of 'NO UNION WITH SLAVEHOLDERS,' I fully assent to. Not that I am unwilling to unite with slaveholders for good and laudable purposes—far from it. I understand its meaning to be, that we will not unite with slaveholders for the purpose of making their property more secure—that we will not aid and assist, in any way, in keeping the slave more secure in his chains. 'All we have, any of us, to do in the matter is,' as your correspondent observes, 'to come out from wrong-doing ourselves, and then, like the soul made free by the gospel, seek to persuade others to do so also.'

I will agree that the consequence then, whatever they may be, belong to God. But when we call upon others to do an act which they are not prepared to perform, it does appear to me to be like putting fire into the hands of a child, and we are to some extent responsible for the consequences.

SOUTH SHORE.

## THE PRODUCTS OF SLAVE LABOR.

BART, Lancaster Co. Pa. 3d mo. 1847.  
A review of the sentiments of W. L. Garrison, on the products of slave labor, as published in the Liberator, March 5th, 1847.

I have read with much interest thy arguments on this (in my opinion) important question; but instead of being shaken or convinced thereby, I have been more confirmed in my opinions in relation thereto. It appears that our first convictions were the same; mine continue unchanged. These sayers 'were soon satisfied' that 'erred in judgment,' in relation to persons being directly involved in the support of the system of slavery, who used the produce. How then discovered that error, to me is a perfect riddle. These consider 'slave-holders, slave-traders and slave-drivers' to be placed on the same level of infamy, and in the same diabolical category, as kidnappers and men-stealers; and I would add to the list, SLAVE-PRODUCERS, and ask no other justification for so doing than thy sentiments as published in the Liberator of 1839.—I hold this truth to be self-evident—that no transfer, or inheritance, or sale of stolen property, can convert it into just possession, or destroy the claim of the original owner: the maxim being universally conceded to be just, that the receiver is as bad as the thief. 'Truth' cannot change; man may, but it cannot; it is as eternal as the hills. All our ideas of justice in relation to other things confirm these statements.

The non-abstainers, such as the Jacksons, the Phillipses, the Quincy's, the Forsters, &c. need no certificate from any person, that they are as willing to bear heavy burdens in the anti-slavery cause, &c. That is truly commendable, and worthy of imitation; but does that circumstance prove them perfect? Certainly not. There may be duties not yet seen in the light in which they ought to be seen; and I am not without evidence, that this is one of those duties.

It has been announced, in a Clarkson anti-slavery meeting, and that, too, by a leading abolitionist, that A. K. Foster acknowledged, in his presence, that his doctrine in relation to this subject would not bear the strict scrutiny of conscience. It has been admitted by many persons, that she hindered the cause for a time; but the people, in their sober second thought, returned to their first principles. I do not wish any one to think she intended to produce that effect. She held that all ought to abstain but those who labored, like herself, for the slave, and used his labor with his consent. The idea of having the slave's consent to be murdered, to be robbed of every right, to be bought and sold, to be

'Driven like a senseless brute from day to day,' to me is perfectly horrible. The consent of the slave ought to mean the consent of justice.

Wendell Phillips acknowledged (I think) the principles of abstention, in his excellent speech delivered in Faneuil Hall, Dec. 30th, 1846. After all, the proud southerner is but the overseer of the plantations for the merchants of the North. Our banks discount for him, our capital sustains him, our wharves receive the ships laden with his cotton. It is Liverpool that fixes the price; his plantations are monopolized to Northern men. He works for us; he is our slave. When they tell you to go to the South to preach on slavery, they tell you to go to the slaves; for white and black are slaves to this money-crazy aristocracy, &c.

Thy remarks with regard to the free produce agitation, being confined almost exclusively to the Society of Friends, seems to be unfortunate. It is well known that, before emancipation took place in England, thousands then obtained from the use of slave grown productions. But, suppose it was entirely confined at present to that Society—that circumstance would not prove it right or wrong. I think at one time, that Society stood alone in the advocacy of peace principles, and there will not say that that fact proved it in error. I have nothing to say in favor of any church organization; I believe their creeds only serve to distract mankind, and hinder the progress of truth.

If whatever is raised by slave cultivation, or is tainted with fraud or oppression, is to be rejected for that reason, then there is scarcely any thing in the world that it is allowable to use as pertaining to money, food and clothing. The extensiveness of crime does not diminish its criminality; if it did, the principle of war in this country has nearly lost its criminality. When you held your enthusiastic meetings to oppose the war now waging—to pass resolutions condemning it as wicked, murderous, &c.—you also adopted a pledge, stating therein, that you would not voluntarily support the war, &c.; why did they not, if they wished to be consistent, use the same language then, that there has to us in relation to this question? i. e. that it is a subject of 'comparatively small importance'—that it is wasting time upon what no man could strictly reduce to practice—that it is so mixed up with the commerce, manufactures, currency, government, &c. &c. that it would be impossible to make any vital issues in the manner the pledge laid down? I do not approve of voluntarily aiding the war; but it seems to me, the cases are analogous. I think the currency of the country, to a great extent, is free. The fact that a slave's value has been represented by a given amount of money, no more taints the money, than it does the figures which told the sum. But all money that the slave's labor has brought into use is tainted. But suppose I admit the currency is all tainted, (which I do not), does that prove me more inconsistent if I use it, than you are in relation to the war? You would not directly aid it, but indirectly you aid it in a thousand ways, perhaps. All I ask of you is, to set the abstinence question on the same ground. You exclaim, 'Every attribute of justice is opposed to the war,' and the same is admitted with regard to slavery; but your action is unequal. You will not, if you can avoid it, give your money to buy munitions of war; but you will buy cotton, sugar, coffee, rice, tobacco, &c. which are stained with the blood of the slave, and yet with female tears, directly from the South. The cry of 'return the blood-stained money' has been sounded through all Scotland; but some of you have said, the crime was, in not bearing a testimony against slaveholding. Why did you not rest there in regard to the war? Why did you add to your good theory, the practice? i. e. we will not buy cannon, muskets, swords, &c. for you to slaughter human beings with? In that case, you carried out your principles.

I call upon you to refuse, from henceforth, to directly support slavery by purchasing the slave's labor, when you can avoid it. Send Douglas and others through this country, as you have through England, with the message—'Return the goods—they are the price of blood!'

We have been told, again and again, that we are not consistent. Is consistency all we are aiming at? A man may be a perfect devil, and yet act out his profession: this is what is called consistency. I agree that we ought to be consistent with correct principles; but I see no greater obligations resting upon us, in this case, than in any other of equal importance to be so.

But these acknowledge the principle, when they say, the proceeds of slave labor can be 'innocently' used by no other person' but those who are laboring for the slave. I will leave the readers of thy paper to judge, whether they labor for the slave, can be justified in consuming his labor for their support. But it appears to me, it would be about equal, in point of consistency, to a man justifying himself in holding slaves, because he preached faithfully against the practice.

LEA W. GAUSE.

Aspirant. The title of the Cincinnati Morning Herald has been changed to that of the 'National Press.' We do not perceive its pertinency.

## IMPRISONMENT OF CHARLES C. BURLEIGH.

Pursuant to previous notice, a large and respectable meeting of the people of East Nottingham, and adjacent parts of Chester County, convened at Little Elk (Friends) meeting-house on the first day, (Sunday), the 25th of the 3d mo. (March) at 1 o'clock, P. M., to take into consideration the outrages upon the liberty of conscience, in the person of Charles C. Burleigh, at Oxford, on the 24 and 16th inst.

The meeting organized by appointing Amos Bye, Esq., President, and E. Mortimer Bye, Secretary. On motion, Isaac Flint, Eli Hambleton and Powell Griscom were appointed a committee to draft resolutions, expressive of the sense of the meeting. In the absence of the committee, Charles C. Burleigh eloquently and impressively addressed the meeting on the different points, connected with the subject under consideration.

The committee reported the following resolutions, which were separately and unanimously adopted: Whereas, Charles C. Burleigh, whom we regard as a conscientious laborer in the cause of truth and right, has lately been twice prosecuted by certain persons in this neighborhood, and imprisoned in Chester County jail, because, in accordance with his views of duty, he had sold moral and religious publications at a meeting held for the promotion of moral reform, on the first day of the week; therefore, 1st. Resolved, That we regard these prosecutions and imprisonments as a gross violation of the rights of conscience, unlawful, unconstitutional, unjust and anti-Christian, and prompted by the same persecuting spirit, which, in former times, when clothed with greater power, inflicted still heavier penalties, even unto death itself, on the faithful asserters of religious freedom.

2nd. Resolved, That the act which has given occasion to this recent outrage was not, in our opinion, contrary to the true intent of any statute of Pennsylvania; but was fully sanctioned by its fundamental law, which is its Constitution, as well as by the principles of natural justice and religious liberty.

3rd. Resolved, That we have no disposition to disturb the believers in the holiness of days, in their observance of the time which they deem sacred; and it seems to us that they would act more consistently with their professions of reverence for the sanctity of the Sabbath, and recommend their doctrines more to general favor, if they would keep the day quietly in their places of religious worship, and at their own homes, instead of going about as spies on the freedom of their neighbors' consciences, and seeking occasion for the exercise of a spirit of persecution.

4th. Resolved, That while 'one man esteemeth one day above another, and another esteemeth every day alike,' we adopt the just and wise conclusion of the apostle—'Let every man be fully persuaded in his own mind'—holding that those who think one day peculiarly holy, should be free to keep it peculiarly holy; and those who esteem all days alike, be left free to treat them all alike; and that neither class has a right to enforce, by statute and penalty, its notions or practices upon the other.

5th. Resolved, therefore, That the statute of Pennsylvania, which forbids the doing of 'worldly business' on the first day of the week, thereby giving a preference to certain religious sects over the rest of the people, and robbing the Jew, the Seventh-day Baptist, and those who, like the apostle, 'esteem every day alike,' of a large proportion of the time which they have a right to devote to their 'worldly' employments, so called, is clearly contrary to that provision of the Constitution of Pennsylvania, which declares 'that no human authority can, in any case whatever, control or interfere with the rights of conscience'—and to the plainest dictates of justice and equality of rights.

6th. Resolved, That we regard it to be our duty to call upon the friends of religious freedom and impartial justice, throughout the State, to labor earnestly and perseveringly for the abrogation of a statute, so inconsistent with the language and design of the Constitution, with the spirit of the age, with the teachings of Christianity, with the requirements of justice, and the dictates of sacred policy.

7th. Resolved, That we are opposed to that kind of Christianity, which requires us to worship days and times, instead of God, who commands us to keep ourselves holy on all days alike.

8th. Resolved, That the church which professes to regard the parity of the Sabbath as so important, and those ministers and church-members who are so anxious to maintain its sanctity by legal force, while they support and fellowship slavery and war, which annihilate all Sabbaths, are grossly inconsistent, to say the least of it.

9th. Resolved, That the Secretary be instructed to forward a copy of these proceedings to the county papers, and others friendly, and request their publication.

10th. Resolved, That this meeting adjourn to meet again on first day, (Sunday), the 25th of the 4th mo. (April), at Eastland Hall, Little Britain Township, Lancaster County, at 1 o'clock, P. M.

AMOS BYE, Pres.

E. MORTIMER BYE, Sec.

COOL. The following is the notice of the imprisonment of C. C. Burleigh, made by a 'Liberty' paper in this State, the Hampshire Herald:— 'Charles C. Burleigh, a no-government, no-church abolitionist, has been imprisoned in Pennsylvania for selling books on Sunday.' How contemptible as well as slanderous is language like this! A true church and a righteous government have not a stronger or more sincere advocate than Mr. Burleigh. His imprisonment was a gross outrage upon religious freedom and the rights of conscience, and will excite the indignation of all but bigots and persecutors.

DISGRACEFUL SCENE IN FANEUIL HALL. Last week, two public meetings of the friends of temperance, called by the Boston Total Abstinence Society, were held in Faneuil Hall, but the dealers in 'liquid damnation' and their anti-temperance patrons rallied in great numbers, and by violence and clamor took possession of the hall—putting a notorious spirit dealer into the chair, and allowing no one to be heard whom they did not wish to hear. Such outrages always react upon their perpetrators, and aid the cause they were designed to injure. The rowdiness displayed at the Peace meeting, held in the same hall a few weeks since, will not soon be forgotten by the friends of order and free speech. Those who have been disposed to wink at the lawless disturbance of anti-slavery meetings, may now see how retribution is sure to be meted out, in the end, to all who are willing that any in the community should be victimized.

AT WORK FOR SLAVERY. We see it stated that Mr. Bancroft, American minister to the Court of St. James, is using every effort to have the heavy duty on tobacco in England reduced. Of course he is not owned by the Slave Power, and is therefore for any other purpose than to consult its interests and obey its mandates? But if John Bull is 'up to snuff,' this effort of Mr. Bancroft will end in 'smoke.' The 'quid pro quo' will not answer in this case.

'PROTECTIVE UNION.' One of our subscribers at Princeton, in behalf of others at that place, desires some one in this city to state what are the principles or constitution of this Union, what progress it has made, and how far it has proved satisfactory to its members. An intelligent answer to these inquiries may lead to the formation of kindred associations in other parts of the Commonwealth.

THE communication of Parker Pillsbury is in type, but reluctantly deferred.

## AID THE PRISONER.

A Fair is to be held in this city, from April 29 to May 1, (two days and three evenings), for the benefit of the Prisoner's Friend, and to sustain the office. Several well known philanthropic ladies are actively engaged in getting it up, and we wish them abundant success. Articles may be sent to Mr. Samuel May, 88 Atkinson street; Mrs. B. H. Greene, 77 Dover street; Mrs. E. F. Meriam, 7 Hollis street. There are so few who care for the prisoner, or take any interest in his moral restoration to society, that when the 'Prisoner's Friend' makes his appearance, he should be encouraged in his heart and strengthened in his hands by the sympathetic and humane.

PERHAPS. The Rev. E. N. Kirk, of this city, who figured so conspicuously in the London Evangelical Alliance in preventing the exclusion of men-stealers from that body, is a mere sentimental declaimer in religion, answering to the character of *Mam'ism* in the play, only he is more refined and ornate. In a sermon preached by him on the 15th ultimo, he endeavors to derive consolation from the present season of sectarian gloom and priestly disappointment, in view of certain possibilities. Thus—

'Perhaps some great revival is soon to happen, and sweep through our whole land. Perhaps some of the preachers of error will soon be converted to the truth.' 'The Christ on his throne, not we.' 'Christian, and born in Geneva in Italy.' He recited a list of names, and ceased to disseminate error!

This last 'perhaps' is in the true theological vein, and evinces the spirit of sectarian rivalry and self-righteousness. Other things, equally necessary, may happen during the same period. Perhaps Mr. Kirk may be taught to see his folly, and the shallowness of his religious ideas. Perhaps he will be able to discover that slaveholders, are of their father, the devil, and not of Christ. Perhaps he will learn that the true church is not a cage of unclean birds. 'We cannot tell.' *Non servos.*

## MISCELLANEOUS.

Example to Christians.—A gentleman writes from France, that 'the Bey of Tunis, now on a visit to the French capital, is a man of forty-five years of age, very intelligent and shrewd. His mother was Christian, and born in Genoa in Italy. He received a good education, and is distinguished from most Mahometans by his elevated and liberal views.—Mahomet Bey (this is his name) has done quite a philanthropic deed. He has freed all the thirty thousand slaves of his State, by formally declaring that man ought not to be the property of man. Is not this, (says the writer), a Christian act, which would do honor to any of the princes of Europe?'

Hudson, March 31, 1847.  
Anti-Rent Outrages.—This city is now in great excitement on account of another anti-rent outrage which occurred to-day. Mr. Edward P. Gowles, one of our citizens, has just been brought into town so horribly bruised and mangled that his friends could not have identified him. Several others were also killed or beaten. These men went with the Deputy Sheriff to arrest one of the Finkles, so notorious in this county. Several similar outrages have been recently committed in that county. Last week, one man, with his sick wife and children, was turned out of his house at midnight, and himself tarred and feathered by thirty or forty men in Indian disguise. Two others were driven from their possessions the same week.—*Evening Post.*

CITADEL, MONTREY, Feb. 14, 1847.  
I have just heard of a brilliant exploit, of which I hasten to give you the news. A few days ago, ninety of the Arkansas mounted men encountered and vanquished two hundred of the enemy's cavalry, of whom the latter lost sixteen and took thirty prisoners, having only two of their own wounded.

CITADEL, MONTREY, Feb. 15, 1847.  
The Arkansas cavalry have had a man assassinated by the Mexicans. They went to a rancho, and finding the clothes of the man upon a Mexican, commenced upon him, and before they got through, killed him. It is said, 37 of them.—*Louisville Journal*, 23d ult.

The Washington correspondent of the New-York Tribune, says in his letter of Saturday—

'I understand from an official source, that if all the claims occurring so far during the war were to be immediately liquidated, the sum of One Hundred Millions of Dollars would be required, including, of course, the regular expenses of the army.'—The claims that will be preferred after the war will demand a still greater sum for their liquidation.—Why did not Mr. President Polk, in the official March chauson he put forth to the world, speak of the costless as well as bloodless annexation of Texas?

Another Paid!—The Erie (Pa.) Gazette says, it is rumored in Erie that a son of Mr. James Thompson, another of the Wilmet turncoats, has been appointed to a Lieutenantcy in the Navy.

Clerical Error.—The Rev. Mr. Backus, a Baptist minister, attempted to stab the Rev. M. Du Bos, at Bradford Springs, S. C., on the 10th ult., with a pocket-knife, and nearly succeeded.—*Courier.*

A Double Calamity.—Some weeks ago, an account was published of the death of Mr. Calvin Rust, who was killed at a quarry, at Bethel, Vt. (where he had gone as a matter of curiosity,) by a breakage in the machinery. On Friday last week, Mrs. Ainsworth, wife of Mr. Harvey Ainsworth of Royalton, Vt., and a sister of the deceased Mr. Rust, was riding in a sleigh in Royalton, down a hill, when a yoke of oxen, which were in a team loaded with wood just behind her, started and ran down the hill, over her, killing her instantly. Both Mr. Rust and his sister were killed on a Friday, and buried on a Sunday, and in both cases, the blow which caused their death was received on the back part of the head.

Mr. James Dannelly, of Macon, Georgia, lost his life on the 8th ult., while in the act of inflicting some blows upon a free woman of color. It appears that when Dannelly entered the house, she was sitting cleaning her nails with a penknife. In the course of the scuffle which ensued, she either intentionally or accidentally inflicted a blow which caused his death in a few minutes. The girl was immediately arrested, and will be tried for the offence; though the impression seems to be that the killing was entirely accidental.—*Lou. Dem.*

Benefit of Slavery.—A slave recently stabbed a free black man in Savannah, and was sentenced to three days' imprisonment and a flogging. If the case had been reversed, the free black would no doubt have been hung; having no master to claim his services, he would have been considered as of no use to any body. Huzza for slavery! Did it not save one's life in this case?

Governor Briggs has appointed Thursday, 8th April, as day for 'fasting, humiliation and prayer' in Massachusetts. The proclamation is as devout as could be expected from a man, who making his profession, lent the influence of his station to decoy men into enlisting for this damnable Mexican war. It is in recognizing such creatures as civil rulers, that we are to be deceived.

Death of a Member of the Legislature.—Mr. Buffington, the Representative from Dartmouth, died at his lodgings in Boston on Tuesday, 3d inst., of the scarlet fever and throat distemper. He was in his 32d year on the previous Saturday. His age was 32.

The following lines, says the Boston Journal, were attached to a \$20 bank note, which was dropped in the box in the Brattle St. Church, on Sunday, on the occasion of a collection in aid of fitting out the U. S. ship *Jamestown*:

'A ship of war to carry bread to the hungry and suffering, instead of powder and ball to inflict more suffering on our brethren, children of the same FATHER, is as it should be, and this is in aid of the plan.'

Gerrit Smith, of Peterboro', the eminent philanthropist, has contributed two thousand dollars to the largest individual donation yet—to the relief of the sufferers in Ireland.

Going the whole figure.—At the annual town meeting in Westfield, the Selectmen were instructed to strike from the list of jurors all old fellows, ram-sellers and rum drinkers.

## AMERICAN ANTI-SLAVERY SOCIETY.

## THIRTEENTH ANNIVERSARY.

THE THIRTEENTH ANNUAL MEETING OF THE AMERICAN ANTI-SLAVERY SOCIETY will be held in the TABERNACLE, BROADWAY, N. Y. on TUESDAY the 11th of MAY. The increasing interest in the Anti-Slavery cause promises an unusually large and important meeting. The bold encroachments of the slave power upon the rights of the North, and the active measures of the slaveholders to extend and perpetuate the curse of human bondage, are awakening the people to a sense of their position both as oppressors and oppressed. All the activity and zeal of the friends of the slave are needed to arouse the country to the conviction that the only safety of the whole people is in adopting the principle of the American Anti-Slavery Society, of

## NO UNION WITH SLAVEHOLDERS!

The place of the business meetings will be announced hereafter.

WM. LLOYD GARRISON, President.

WENDELL PHILLIPS, Secretaries.  
S. H. GAY,

## DONATIONS FOR THE STARVING PEOPLE OF IRELAND.

Amount acknowledged in last Liberator, \$1797 42  
A. A. Burroughs, Boston, 10 00  
X. Y. Z., by letter, do. 5 00  
Two Baptist abolitionists, do. 2 00  
(Also a bundle of Saxony cloth.)  
A friend, Pawtucket, R. I., 1 00  
Ignatius Sargent, Boston, a bundle of clothes.  
Large box of clothing from Hopkedge Community, in addition to former donations; on the box was this inscription:—'Our country is the world—our countrymen are all mankind.' \$1815 42

The ship Tartar sailed for Ireland yesterday. By that vessel, I sent all the parcels and all the money (\$36 in food) which were in my hands for the above purpose.

Another ship (the *Morea*) has commenced loading at the end of India wharf, which will sail for Scotland in a few days.  
After the *Morea* shall have sailed, the Boston Committee of Relief will charter one more vessel for Ireland, in which all donations can be sent free of freight; and by that vessel, I shall ship all the donations which may be sent to me. All parcels marked 'Donations for the Irish,' will come over the railroads to the city, free of any charge for transportation. FRANCIS JACKSON.

## REPORT OF THE TREASURER OF THE MASSACHUSETTS ANTI-SLAVERY SOCIETY, FROM FEB. 16, TO APRIL 3.

Received from Executors of H. Chapman, a bequest, \$100 00  
From Cornelius Cowling, 1 00  
Proceeds of Ladies' A. S. Fair at N. Bedford, 330 50  
Of Wendell Phillips, to redeem pledge, 50 00  
From I. G. Dodge, W. Cambridge, do., 1 00  
From Loring Moody, collections at Southboro', 15 00  
Josiah Haywood, Salem, to redeem pledge, 10 00  
S. PHILBRICK, Treasurer Mass. A. S. S.  
Brookline, April 3, 1847.

## MEETINGS AT WORCESTER.

Loring Moody will lecture in Brinley Hall, Worcester, on Sunday next, (day and evening), on slavery and other questions of reform. May there be a crowded attendance.

## MEETINGS AT GLOUCESTER.

Parker Pillsbury will commence a series of Anti-Slavery lectures at Gloucester, on Fast day evening, at 7 1-2 o'clock—to continue two or three evenings.

## NORFOLK COUNTY A. S. SOCIETY.

The annual meeting of the Norfolk County A. S. Society will be held at Dedham, in Temperance Hall, on Thursday, April 29th, at 9 o'clock, A. M. Mr. Garrison and Mr. Phillips will be present, and it is hoped that Mr. Douglass will arrive in time to attend the meeting. Other speakers will be hereafter announced. It is earnestly hoped that there will be a strong rally of abolitionists from every part of the County, and from other parts of the State. A meeting of unusual interest is anticipated. The abolitionists of Dedham offer their hospitalities to all who may come up to this assembly.

## EDMUND QUINCY, President.

ANNE W. WATSON, Secretaries.

N. B. It is intended to hold an anti-slavery meeting on the preceding evening, (Wednesday 28th), in the same place, of which further particulars will be given hereafter.

## NOTICE.

The Worcester County North Division Anti-Slavery Society will hold their annual meeting at Gardner, on Thursday and Friday, the 15th and 16th days of April, inst., commencing at 10 o'clock, Thursday morning. Wm. Lloyd Garrison and other anti-slavery advocates will be present, to plead for the slave, and to point out the guilty ones in league with the oppressor.

Come, friends of the slave! Once more give us your hand, your heart, and your counsel! Once more dedicate your lives and strength to the cause, throw of the worst form of oppression that ever the sun has seen! Come with the will to no—and the blessing of him that is ready to perish will be your reward. T. F. LOCKE, Sec.

DIED.—In Fall River, April 1st, Dr. J. SEXTON, aged 61 years. In the sudden and unexpected death of our friend, humanity has lost a sincere and efficient advocate. He early espoused and warmly supported the anti-slavery cause, giving liberally of the means with which he was blessed. In the discharge of his professional and social duties, he evinced a sacred fidelity to his conscience, as rare as it was enabling to his character. The death of such a man, though calm and radiant with the hope of immortality, is a severe loss to his many friends, and the benevolent reforms which humanity is struggling to accomplish.

## THE YOUNG AMERICAN'S MAGAZINE.

## OR SELF-IMPROVEMENT.

THE January and March Numbers of this new Periodical, of original design and neat execution, contain Original Articles by the Editor, J. R. Lowell, E. P. Whipple, S. F. Andrews, Mrs. E. Oakes Smith, Horace Greeley, H. T. Tuckerman, Wendell Phillips, I. F. Shepard, and D. H. Howard. Also Choice Selections from H. W. Longfellow, Orville Dewey, Geo. S. Hillard, Charles Sumner, William E. Channing, Leonard Whittington, O. W. Holmes, and other distinguished writers. The work has received extensive commendation from the Press, and is meeting with good success.

Issued two monthly—Price \$1 20 in advance. Two copies to one address, \$2, or one copy for two years \$4—six copies \$5—thirteen copies \$10. Single Numbers 20 cts.

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## HITCHCOCK &amp; HOLT, DENTISTS.

Corner of Court and Stoddard-streets, Boston.

DR. HITCHCOCK has resumed his profession at his Old Establishment, where he may always be found, and is now associated with Dr. Holt, who is so favorably known as an excellent operator. During the absence of Dr. H. he has visited the dentists in Europe, and has acquired all the improvements which are so successfully practiced by them. In addition to his tour to Europe, and the extensive practice which he has had, Dr. H. takes great pleasure in stating that, with the aid of his associate, his dental establishment is not to be surpassed by any in Europe or America, thereby rendering it an object to all wishing the services of a Dentist, to visit their office. Feb. 12

## D. S. GRANDIN, M. D., DENTIST.

235, WASHINGTON STREET, BOSTON.  
All operations warranted.

If their object be, to convict us of having stolen our views, their labor is superfluous. In connection with all those who began early in the anti-slavery enterprise, we have seen many things in a light—responsibilities, duties, relations, affections—pertaining to its successful prosecution, that we did not see at the beginning. But in no instance have we gone backward. At each period, we have occupied the highest position discernible at that time; and, from stage to stage, our progress, we have advanced, by a certain blind or cowardly class, of holding others and disorganizing views. The time, when we had no direct controversy with the Church, or with existing



